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LETTERS
TO THE
REV. MR. MEDLEY,

OCCASIONED BY HIS LATE BEHAVIOUR,
WHILE ENGAGED IN THE PERFORMANCE OF
DIVINE SERVICE,
IN HIS NEW CHAPEL.

TO WHICH IS PREFIXED,
An ADDRESS to his CONGREGATION.

By the Rev. J. EDWARDS.

If thy Brother offend thee, rebuke him,

JESUS.

Them that sin rebuke before all, that others also may fear. PAUL.

LIVERPOOL:
PRINTED IN THE YEAR MDCCXC.

LETTERS

TO THE

REV. MR. MEDLEY

AS OBSERVED BY HIS LATE REMAINS

WHICH WERE IN THE PERFORMANCE OF

DIVINE SERVICE

IN HIS HOSPITAL



TO WHICH

AN ADDRESS IN CONGRATULATION

By the Rev. J. EDWARDS

1841

By the Rev. J. Edwards, Minister of the Gospel at the Hospital of St. John, London.

Printed by the Rev. J. Edwards, Minister of the Gospel at the Hospital of St. John, London.

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The PREFACE.

THAT genuine Christianity is the most valuable blessing bestowed on the world by a beneficent God, is a sentiment worthy of all acceptance; as it is the richest gift of Heaven to man, so to preserve it pure and undefiled, is the worthiest and most dignified employment in which his powers can be engaged.

It would not be an unavailing labour should any one determine, by an accurate enquiry into the fact,—whether our holy Religion hath suffered more from the misrepresentations of false friends, or the open attack of avowed enemies.

Whatever might be the event of such an enquiry, it appears to the Author sufficiently evident; that, he who exposes the ignorant, or hypocritical, renders Religion as worthy a service, as he who overthrows the arguments of the Infidel.

The Revelation of the Almighty is now equally made to every individual of the human race; and each individual, how

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humble so ever the station he occupies, has a right to consider himself as one of the Guardians of this sacred deposit; the Son of Man, told it to the enquiring disciples of John, as one of the distinguishing marks of his Divine Mission, that to the poor his Gospel was preached; and if the poor are called upon to receive and understand, they are by the same authority called upon to propagate and defend it.

Professing myself a disciple of the Messiah of God, and a firm Believer in the truth of his Gospel; I venture to step forth from my obscurity, and give to the public the sentiments I entertain of the Religion I profess. The public will excuse the intrusion, (if such it should be deemed,) when I remind them that I have only done that from the Press, which it is my proper business to do from the Pulpit;—recommended and enforced, the belief and practice of the revealed truths of the Most High, upon the minds of my fellow creatures.

This would afford a sufficient reason for the publication of the prefixed address, had not the calumnies of my adversary, made it abundantly proper.

It may perhaps be said, that I have here taken upon me, without their leave, to hold up the sentiments of a particular set of men to the public inspection:—to this I should

should reply, that I have wished to describe those alone who have seen reason to adopt the same system of opinions with myself, who, if they should feel injured, want neither courage nor abilities, to redress themselves.

The attentive reader, from a single perusal, might, not improbably, be supposed able to discover the circumstances which called forth this publication:—But lest this exercise should occasion him more perplexity than pleasure, I will briefly state them.

Five persons, all of them preachers, went on the evening of that Sunday upon which a chapel just erected in Byrom-street, Liverpool, was first opened, to attend the Rev. Mr. Medley's performance of Divine Service.

In the course of his Sermon, he took repeated opportunities to point out these persons, with three of whom he had never had the smallest intercourse or acquaintance, as objects of ridicule or abhorrence to a congregation, consisting of at least a Thousand people. What Mr. Medley, chiefly aimed at, was to ridicule their learning, and fix upon them the charges of Hypocrisy and Infidelity.

This attack, as confidently made, as it was unfounded and unprovoked, occasioned me to send him the first letter, which,
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in a very inoffensive and unexceptionable manner, rebuked his audacious conduct, in language taken from that book, which is said to be profitable for correction; but notwithstanding his exclusive claim to true Gospel Preaching, he refused to notice those passages of it, which so loudly condemn his own crime.

I sent him a second, the reader will judge whether there was any thing unhand-some in it; yet this was treated with the same scornful silence.—The third and last, has hitherto met with no better success.

Finding that this method of treatment, was not likely to produce any effect upon a mind so hardened, as his appears to be, I have now brought him before the Tribunal of the Public;—let the Accuser and the Accused, stand or fall, as its impartial voice shall determine.

The first letter is given to the public from memory, for as I had not the smallest idea of publishing, at the time I wrote it, I kept no copy. I am sensible of having made additions to this of entire sentences; nor have I scrupled making such verbal alterations, or additions in the two last, as tend to make the meaning more obvious to the reader.—They are however, nothing more than corrected copies of what was actually sent to Mr. Medley, who, if he should rather chuse to reply to the Originals, shall not want my leave. The

The postscript was never sent to Mr. Medley, till it was sent him from the press.

Before I conclude, it is proper to take notice, that there are two circumstances which in the judgment of the gentleman to whom these letters are addressed, may be thought to afford a sufficient excuse, for his continuing to persevere in that silence he has hitherto so obstinately maintained.

I am the obscure Inhabitant of an obscure Village; but a liberal and discerning public will scorn no information, will treat with contempt no argument, merely on account of its issuing from an obscure quarter.

The experienced Critic, would probably have perceived in my style, the marks of youth, had I omitted the mention of that circumstance.

But if my arguments are solid, if my assertions are true, if my sentiments are just, if my censures are deserved—Though Mr. Medley should treat this publication with the same pretended contempt, with which he treated the written Letters, the World will shrewdly suspect what may really be the case, that he is silent neither through disdain of his adversary, nor want of will to reply, but for some far better reasons, such as, want of innocence, or want of ability.

It has indeed been reported that he purposes answering these pages from the pulpit; should this prove to be fact, the Author can
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only say that he shall consider such a mode of proceeding, with respect to himself, unmanly and disingenuous, and with respect to the public, unsatisfactory.

N. B. The reader will observe that the letters (a) (b) (c) where they occur, refer to the notes at the end.

27 JUL 61

DEFINITIONS

DEFINITIONS of WORDS *occurring in the following Pages, liable to Misapprehension.*

1. **BLASPHEMY** is evil speaking. The word however is generally used in reference to things sacred. It would for instance be Blasphemy to speak irreverently or contemptuously of Almighty God, by using such language as would degrade him. Hence the author esteems such language as the following Blasphemous; God was a man, God bled, God expired on the cross, God was buried in a tomb. The reader will nevertheless take particular notice, that the author does not mean to tax those with the crime of Blasphemy, who from conscience and honest enquiry believe the use of such language proper.

2. **IDOLATRY** consists in paying that worship to any other being, real or imaginary, which is due only to God. In the author's idea, the worship of the trinity instead of the one living and true God is Idolatry, and that this would have been the opinion of the Apostle Paul is fairly deducible from his own definition of an Idol, 1 Cor. viii. 4. "We know that an Idol is nothing in the world, and that there is none other God but one." Now a plain definition of the word trinity shews at once that it is "nothing in the world," for it is designed to convey the idea of three distinct beings, inseparably and undividedly comprehended in one being; or in other words that three are one: now as no other part of the universe that we are acquainted with affords any archetype to such an idea, there being no instance of three distinct things, being one thing, and being in the same instant of time, three things and one thing, one thing and three things; it follows, that the trinity is "nothing in the world," that is, according to St. Paul, it is an Idol, for he saith "an Idol is nothing in the world," therefore, the worship of the trinity being paid to an imaginary being that has no real existence, must of necessity be called Idolatry.

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The author however, is far from charging those serious and conscientious persons, who with genuine piety and sincerity of heart, believe the doctrine of the trinity, and in consequence of that worship it, with the crime of wilful Idolatry, any more than on account of their manner of expression concerning the objects of their worship, he would charge them with the guilt of blasphemy; the author being of opinion, that a man is not chargeable with the guilt of those actions, which he performs with a full persuasion of their rectitude, and who is at the same time shut up by circumstances from being undeceived by better information.

3. A TRINITARIAN, is one who pays divine honour to the Trinity. If the reader wants to be farther informed what the Trinity is, the author refers him for a definition to the Athanasian Creed, or the forms of doxology used by Trinitarians at the conclusion of their prayers, "to God the Father, God the Son, and God the Holy Ghost, three persons but one God, be ascribed equal and everlasting praises, Amen." Should the reader, unable to understand the meaning of the doxology, require an explanation of it, the author must refer him to those who believe the doctrine, for he frankly confesses, that his Creator has not endowed him with organs to comprehend, much less to unfold in more intelligible language, the mystery concealed in the Athanasian creed, or the Trinitarian doxology. 27 JU 61

4. An UNITARIAN, is one who believes that the Lord his God, is one Lord, in the literal meaning of those words; in consequence of which belief, without any regard to metaphysical subtilties of explanation, he worships that God, and him alone will he serve.

To all those who worship none but the living and true God, the author thinks this title applicable, tho' he has in this defence confin'd himself to that description of Unitarians who believe in the proper humanity of Jesus Christ. Not considering himself under any necessity of explaining any system, but that which he himself has seen reason to adopt.

*To the CONGREGATION of BAPTISTS, assembling in
Byrom-street.*

FELLOW CHRISTIANS,

FOR so I will call you, though your views of that Gospel, in which, however, I trust my Belief is equally confident with your own, are widely and essentially different from mine : To you I dedicate the following Letters, which, I at first, addressed to your Pastor, who, from fullen disdain, or the still stronger restraint, arising from the consciousness of guilt, has never favoured me with any answer.

To you I dedicate them, because, I presume, you were most of you present, when your religious instructor so overstepped the boundaries of modesty, and committed such gross and violent outrage upon the laws of good breeding, and that rule of decency and order in the Worship of the Most High, which Christianity recommends, as forbade that it should be passed over in silence.

You, therefore, are best able to decide, whether the strictures upon his conduct, contained in the subsequent pages, were unprovoked or unmerited.

In perusing these Letters, you will have the candor to remember, that an interval of time, sufficient for an answer, was allowed between each; and that if the first had produced its proper effect upon the mind of the Reverend Speaker, the second would have been unnecessary; and if the request in the second (surely a reasonable request)

quest) had been granted, not only would the third have never been written, but these Letters would, most probably, have remained unpublished.

Judging that the sentiments of those Christians, who profess to disbelieve that Jesus Christ is co-equal with that Infinite, Almighty Being who gave him existence, must have suffered much in your esteem by the frequent misrepresentations of the Conductor of your worship, and his more than wonted virulence against the Preachers of that sect, I took the liberty, as you will see, of asking him to permit me the use of his Pulpit for only one evening, in order that I might have an opportunity of giving you a little information on this particular, which, though it might not have altered the better opinion you entertain of your own system, might have induced you to think less heinously of ours. In consequence of this, you would have thought more charitably of *us*, the professors of it; and, in my idea, an extension of charity is an increase of happiness.

Had your Pastor complied with the request I made him in my second letter, I should have had an opportunity of explaining to you in person, what I conceive to be the real sentiments of those Christians who are commonly distinguished by the title of Unitarians.

But as this permission was never granted me, I shall embrace the opportunity which this publication affords me, of stating, in a brief manner, what I should probably have insisted upon more diffusely, had I been allowed to do it from the pulpit.

Before I proceed to this, I once more beg you will by no means conceive that I, on this occasion, permit any sentiments of pride, arising from
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a vain pretension to superior knowledge and ability, too often attributed by their adversaries to those who argue on this side of the question, or any malevolence of heart, on account of your differing from me in religious opinion, to actuate my conduct, or prompt my expressions. I will honestly confess to you, that I disapprove, that I disbelieve, that I hold in utmost abhorrence, doctrines which you may esteem most righteous, and most true, though most incomprehensible, most saving and comfortable, though, at the same time, hid in a mystery not to be penetrated by the acuteest mind, and expressed in language which confounds reason, and makes Faith herself stand aghast!

Nevertheless, I do not hate you, because I disbelieve some of your doctrines, nor do I disbelieve your doctrines, because they are yours, but because I esteem them false, and therefore detestable in the sight of the God of Truth.

On the contrary, instead of cherishing in my breast any contempt, or even disrespect for you, on account of the sect to which you belong; I am willing and ready, on this, or any other occasion, to give you all due honor and applause.

I applaud in you that energy of mind, which, arising, I hope, from full conviction that you act according to the dictates of Truth, enables you on the one hand to avoid Infidelity, and on the other forbids you to submit to those Spiritual Impositions, in Doctrine and Worship, with which the Church, as by law established, yokes the necks of her submissive sons. I applaud you, that you dare worship the God of your fathers after the dictates of your own conscience, uninfluenced by the ridicule which a thoughtless world

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is but too ready to cast upon those who show peculiar earnestness for the religion they profess, and regardless of that unmerited odium which a much injured and greatly deceived nation has been led, by the misrepresentations of Priests, to cast upon a body of men (I mean the Dissenters) who, instead of rebuke and slight regard, deserve to be held in respect and honor.

Nor will I withhold the tribute of praise which is due to you, on account of the liberal manner in which, I am informed, you administer to the temporal wants of your Reverend Instructor, of the regularity of your attendance upon his ministrations, and your attention to those external rites and forms of Church Discipline, which you judge necessary for the support of your religious principles, and most conducive to the generation and nourishment of each Christian Virtue.

I do not then approach you with menace and scorn, with contumely and reproach, but as a disciple and servant of Christ Jesus: I beseech and intreat, and exhort with all meekness, you, who also profess to be disciples and servants of the same master, that you will not hereafter, rashly and unadvisedly, give credit to every evil report which is raised and circulated against us Unitarians, but that you will rather afford to our argument a fair and an attentive hearing, and searching the scriptures of God with your own eyes, and judging of their sense with your own understanding, see whether these things be so or not. Indeed, I with the more confidence address myself to you, on the present occasion, because, if report lies not, you have generously protested against the conduct which provoked these letters; I therefore assure myself, that from persons so disposed, my sentiments

ments will meet with a candid reception, they will be perused with that attention which the importance of the subject demands.

With your own ears you have heard us directly or indirectly accused of crimes hideous in name, and which render us, if guilty, worthy not merely of having the epithets Heretic and Infidel prefixed to our names, but of universal detestation, richly deserving to be driven out from every society of true Christians, or of honest men, to herd with the scum and refuse of mankind; for, surely, there is no crime more detestable than that of hypocrisy, none which renders a man more dangerous to his fellow creatures, none which renders him so obnoxious to the fiercest vengeance of Heaven. The meek and gracious Jesus, whose most wonted accents were those of gentleness and tenderest mercy, has pronounced, in most indignant language, a more than tenfold woe against those who prevaricate with their maker, who, instead of the truths of God, hold up, as of more importance, the vain traditions of men, making the word of the Almighty of none effect, and converting religion, that best gift of Heaven, into the pandar of their lust, their ambition, or their avarice.

If these insinuations were as well grounded in fact, as the confidence of face and tone of voice used in their delivery, by our Holy Accuser, would have led the hearer to suppose, well might we blush and tremble, and hide our heads and withdraw. But, I hope, when you have read the following pages, you will believe, that if we blushed, it was because the Reverend Speaker had lost that faculty; if we trembled, it was at his blas-

blasphemy ; if we withdrew, it was that we might not countenance, by our presence, a man who so flagrantly prostituted his office.

Against all such idle, or ignorant, or wicked insinuations, or more open attacks, I proceed to justify the Unitarians, by laying before you a brief account of their religious tenets, which I conceive to be as follows :

I. They believe that the Scriptures are the only infallible test of the truth or falsehood of those doctrines which have relation to the nature and worship of God, to the present duty and future expectations of man.

II. They believe that the word of God is addressed to the reason and understanding of each individual, the lowest and meanest not excepted, and, consequently, that it is sufficiently level to the apprehension of each serious and honest enquirer.

III. They hold that it is the native right of every man, a right, of which no power on earth can deprive him, to judge for himself concerning the truth and importance of all religious doctrines proposed to him, to explain for himself the written word of God, and form for himself such a system of faith as he shall judge most agreeable to the sense of scripture. In short, whilst they assert the supremacy of the scriptures, in all matters of religious faith and practice, they vindicate to themselves, and to every individual of the human race, an incontrovertible right of determining for themselves the sense and meaning of those scriptures, without any regard to human authority ; a right so inherent in the breast of man, a right so interwoven by the hand of the Almighty into the very frame of his nature, that all the fires, and
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tortures, and racks, and punishments, which the fiercest and most ingenious of persecutors could devise or inflict, have been found too impotent to wrest from the firm and free-born mind of the undaunted sufferer.

IV. Should you take the trouble to enquire, you would find their conduct to be not altogether inconsistent with their belief. They have taken the liberty to examine the scriptures for themselves, and having upon examination found that the scripture doctrine is, in many very important respects, entirely different from that system of religion at present most popular among their countrymen, they have boldly, but I trust with no greater boldness than became them, dared to disavow and oppose the systems of the many. In bearing testimony to what they conceive to be divine truth, some of them have voluntarily submitted to a kind of martyrdom requiring no less fortitude of mind than burning at the stake.

V. The chief of the doctrines in which they materially differ from their countrymen are these: They believe the strict unity of God, in opposition to what they deem the unscriptural and blasphemous doctrine of the Trinity.—They believe the proper humanity of Jesus Christ, in opposition to those who elevate him to an equality with the Almighty Being who created him, or those who make him into a pre-existent, super-angelic creature, (*a*) instead of one of the human race. They reject the distinct personality, and co-equal Godhead of the Holy Spirit, in opposition to those who pray to, and worship, and adore it, as being very God. They likewise admit the natural and necessary consequences of these doctrines,

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which I may possibly take some future opportunity of explaining to you, when you have sufficiently attended to what I have already written.

VI. However, in many points of belief, which enter into the very essence of Christianity, they would upon enquiry be found to agree with you:—As, for instance, though they do not believe that there are three Gods, they have never denied, but most earnestly contended for the existence of one. They believe that this Great Being, whom they also believe to be infinite in power, wisdom, and goodness, is the cause of all other causes, the maker of all worlds, and the creator of all other beings. They also believe in a Providence which is exercised by this Great Supreme, in the government of the whole universe, and each subordinate division of it, to the sparrow that never falls to the ground, to each individual hair that never perishes without him.

They believe that the Almighty Parent of every creature hath vouchsafed at various times, and in divers manners, to make a gradual revelation of his will to erring, guilty, miserable men, by communicating his mind and will to Patriarchs, and Prophets, and holy men, who, seconded by the miraculous power of God, which on all proper occasions accompanied their word, proclaimed it to others: An account of all their most important declarations they believe to be collected and preserved in that most wonderful and most excellent of all books, commonly called the Bible. They believe, in particular, that the most perfect of men, and the greatest of Prophets, was Jesus Christ the righteous, *(b)* divinely commissioned to teach the way of God in truth, and fulfil the revelation

velation of the Most High to his creatures; that having in vain endeavoured to reform his countrymen, he expired, after a life of unparalleled piety and wisdom, and benevolence, on the ignominious cross, and in the company of base malefactors, to which shameful and unmerited end he was brought, not by any folly or vice of his own, but by the wicked artifices and malicious instigations of an envious priesthood, who were unable to behold with steady eyes the splendor of his endowments and his virtues. They believe, that after having been deposited in a tomb, he on the third day from his decease arose again from the dead, and after having conversed forty days with his Apostles, and given them the most indubitable proofs of his real restoration to life, was in the presence of his Disciples, of whom he took a most affecting leave, taken up into heaven. They believe that this same Jesus, who was seen to ascend into heaven, shall at the appointed time come again, to call the dead from their graves; those of them who have done good, to the resurrection of life; those of them who have done evil, to the resurrection of damnation. These most essential articles of Christianity you cannot believe more firmly, nor more cordially rejoice in the animating hopes which such a gospel inspires, than they do. Now whoever believes that Jesus Christ is the true Messiah, making the gospel the rule of his present life, and the only foundation of his hopes and fears respecting that which is to come, I should call a Christian; nor could you find it in your heart to consign such an one, (me for instance) under the characters of Heretic and Infidel, to everlasting torments.

Thus,

Thus, my Fellow Christians, I have given you an account of some of the most material of those points in which we differ, and in which we agree; and from this slight sketch you will be able to perceive, that we are not those monsters of unbelief(c) which you had been led to imagine.

I dare say, the Rev. Gentleman who ministers to you in holy things, would in his more calm moments, and when removed to a sufficient distance from the public eye, allow, that some of us to be sure are rather good-natured men than otherwise; men of amiable manners in our own houses, and respected by our friends and neighbours; very well to be made use of when one wants any thing of them, for to be sure it must be said they are ready enough to promote a good scheme with their purses: But (for perhaps even in that situation the force of custom would overcome the intention of flattery) then, poor wretches, they know nothing about Jesus Christ; they are little better, if at all, than Deists; they are too proud to be saved by Jesus Christ; they think they have no need of his atoning blood to quench the wrath of God, and cleanse them from their original sin; they utterly deny the holy doctrine of the ever blessed Trinity in unity; but it is to be hoped they will come about in a course of years.

However, I hope you that have perused the foregoing pages will not hereafter think in this train; you will perhaps recollect, that you yourselves are but men, and therefore liable, as well as we, to mistake and imposition. Nor can it enter into your mind that we are so passionately in love with pain and destruction, as to contend
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so earnestly as we do, for an inheritance of misery, and a residence amidst the hottest flames of hell ; for if we be hypocrites we can expect nothing better.

We frankly confess, that with Moses and Joshua, and Samuel and Elijah, and Isaiah, and the rest of the Prophets of the Old Testament, that with Jesus Christ and his Apostles, we are much concerned for the insulted honour of God the Father, the Maker and Inspirer of all these Prophets, the undoubted Creator of Jesus Christ and his Apostles, the Author of Life to those men who adore as very God, a creature who was in all respects tempted as we are, save without sin, and exalt him to an entire equality with the only living and true God, the infinite and everlasting Jehovah. Who, that has a heart within him capable of feeling, can behold this unmoved? Who, that has a tongue to speak, can stand by silent while the Majesty of Heaven is degraded ; while the pure gospels of God are polluted by the ignorant and blasphemous additions of unthinking, or designing men. If there be any among you that have adopted the Pagan notions of a Trinity in the Godhead, I call upon you to re-consider them. If you find them unfounded in scripture, I exhort you boldly to stand forth in behalf of the truth of God, of the Gospel of Christ, and by separating yourselves from a corrupt worship, to give all the countenance you can to the truth, as it is in Jesus.

Surely, my friends, believing as we do, it cannot be wondered at by any serious mind, that we should be concerned to restore the pure doctrines of the bible ; that we take every opportunity of holding up the gospels in their native and amiable simplicity,

plicity, as they fell, uncontaminated by the breath of pride or falshood, from the honest lips of the Apostles. You cannot wonder that we are zealous in exhorting our countrymen to the most assiduous study, the most diligent examination of the sacred scriptures, those scriptures which, in the strongest terms that language can afford, assert the distinguishing doctrine of our creed, and denounce the heaviest vengeance of heaven against all idolatry.

It is in consequence of the belief above described that the name of God, the Father, is sometimes mentioned in our sermons, and his nature and attributes discoursed upon, as well as the name and virtues of Jesus Christ, his son; and did we not do this, nay, did we not, in the most determined manner, set our faces against the horrid blasphemy and idolatry introduced into the worship of God during the dark ages, we should deserve to be branded in the most public manner, as actually guilty of those vices charged upon us by our adversaries, either directly or by consequence, I mean those of lukewarmness and hypocrisy.

Brethren, I exhort you in the most solemn manner, seriously to consider these things, and most earnestly and attentively to peruse your bibles:— And do not believe, that because we do not degrade the Almighty into a Being of like passions with his sinful creatures; because we do not represent him as savage, vindictive, implacable; because we do not bring down, from his everlasting seat, the Sovereign of the Universe, confine to this dim speck of earth the Maker of all Worlds, and envelope in human flesh Him whom
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the Heaven of Heavens cannot contain; because we do not agonize the Uncreated Spirit with pangs, till the bloody sweat of God distil through every pore of his human body; because we do not nail the Supreme Ruler of all things to a malefactor's cross, and permit the spear of a Centurion to pierce the side of Him whom no man hath seen, or can see and live; bid Him without whom all nature dissolved would fall into chaos, into nothing—expire by the hands of weak and impotent mortals, and send him till the dawning of the third day to dwell with accursed spirits in the infernal regions of the damned;—do not, I say, on these accounts believe that we deny Christ, that we reject or are ashamed of the Messiah of God, that we are secret Infidels, and only preach for the sake of a little worldly profit, or a little popular applause.

Rather examine again and again the records of scripture, lest ye also should be found fighting against God; for tho' I scorn the little insinuations of your Reverend Teacher, tho' I utterly disclaim in behalf of myself and many other Unitarians, with whose worth I am intimately acquainted, the charges of prevarication with our God, or hypocrisy with respect to our fellow men, which he has been so ready to fix upon us, yet will I join my consenting voice in loudest accent with his, when he tells you with earnest prayer, with persevering assiduity, to study the gospels of heaven, the pure word of God contained in your bibles.

Wishing you may be speedily delivered out of the bondage and darkness of your present errors, into the marvellous light and freedom of the children of the God of Truth, imparted to us by the
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agency of his holy Prophets since the world began,
but especially by his son Jesus Christ, whom he sent
to save us, by turning us from our iniquities, and
purifying us to himself, a people zealous of good
works,

I remain, Fellow Christians,
Your sincere friend and well-wisher,
and so far as I am able,
your humble servant
in the word of God,
and the doctrine of his Son,
J. EDWARDS.

LETTERS, &c.

LETTER I.

REVEREND SIR,

YOU profess yourself, in the most public manner, a student in the scriptures: I cannot, however, but conceive that your application to them must have been extremely partial. Some passages, by no means worthy of a slight attention, you appear to have entirely neglected. It cannot be but that you have, by some unlucky accident, passed them over unnoticed. It is impossible that you should not have omitted them in your course of study; this must at least have been the case lately. Permit me then, to recommend some few of those passages to your future regard.

JOHN, vii. 18. "He that speaketh (you will observe these are the words of Christ himself) of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and there is no unrighteousness in him."

MATT. vii. 1—5. "Judge not, that ye be not judged; for with what judgement ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again."

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"And why beholdest *thou* the mote that is in thy *brother's* eye, but considerest not the beam that in thine *own* eye?"

"Or how wilt thou say to thy brother, let me pull out the mote out of *thine* eye; and behold a beam is in thine *own* eye?"

"Thou hypocrite, first cast out the beam out of thine *own* eye; and then shalt thou see clearly to cast out the mote out of thy *brother's* eye."

And again, at the 21st verse to the 27th,

"Not every one that saith unto me, *Lord, Lord*, shall enter into the kingdom of heaven; but he that *doeth* the will of my *Father* which is in heaven.

"Many will say unto me in that day, *Lord, Lord*, have we not *prophefied* in thy name? and in thy name cast out Devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you; depart from me ye that work iniquity.

"Therefore whosoever heareth these *sayings* of mine and *doeth* them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine and *doeth* them *not*, shall be likened unto a foolish man, which built his house upon the sand.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

"MATT. xii, 36. "But I say unto you, that every *idle word* that men shall speak, they shall give account thereof in the day of judgment."

Jesus Christ, though he had as good reason as any man, is far from speaking of himself ostentatiously; indeed he appears not to have spoken of himself at all without an evident occasion. You will find a specimen of his manner, JOHN, v. 30—31, “I can of mine own self do nothing: as I hear I judge: and my judgment is just, because I seek not mine own will, but the will of my Father which hath sent me.”

“If I bear witness of *myself* my witness is not true.”

MATT. xxiii. 13. “But wo unto you, Scribes and Pharisees, hypocrites! for ye *shut up* the kingdom of heaven *against* men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

The Apostles, upon examination, will be found to have adopted the language taught by their master.

2 COR. x. 17—18. “But he that glorieth, let him glory in the Lord. For not he that commendeth *himself* is approved, but whom the Lord commendeth.”

2 COR. xi. 13—15. “For such are false Apostles, deceitful workers, *transforming themselves* into the *Apostles of Christ*. And no marvel: for Satan himself is transformed into an Angel of Light. Therefore it is no great thing (not much to be wondered at) if his Ministers also be transformed as the Ministers of Righteousness: whose end shall be according to their works.”

GAL. v. 19—23. “Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, *idolatry*, witchcraft, *hatred*, *variance*, *emulations*, *wrath*, *strife*, *seditions*, *heresies*, *envyings*, murders, drunkenness

kenness, revelling, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the spirit is love, joy, peace, long suffering, gentleness, temperance: against such there is no law." 26th v. "Let us not be desirous of *vain glory*, provoking one another, envying one another."

EPHESIANS, IV: 31. "Let all *bitterness*, and wrath, and anger, and *clamour*, and *evil speaking* be put away from you, with all malice."

1 TIM. VI. 3—5. "If any man teacheth otherwise, and consent not to wholesome words, even the words of our Lord, Jesus Christ, and to the doctrine which is according to godliness, *He is proud knowing nothing*, but doting about questions, and strifes of words, whereof cometh *envy, strife, railings, evil surmisings*, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that *gain* is godliness.

Again, at v. 11. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, *love*, patience, *meekness*.

V. 20. "—— Avoiding *profane and vain babblings*."

2 TIM. II. 15—16. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth*. But shun *profane and vain babblings*: for they will increase unto more ungodliness."

Again, verses 24 and 25. "And the servant of the Lord must not strive; but be *gentle* unto all men, apt to teach, patient, in *meekness* instructing those that oppose themselves, if God peradventure

venture, will give them repentance to the acknowledging of the truth."

JAMES, i. 26. "If any man among you seem to be religious, and bridleth not his *tongue*, but deceiveth his own heart, this man's religion is vain."

Recollecting that this Epistle, tho' one of the finest pieces of moral writing, of equal length, extant, has been looked upon by the reputedly orthodox as scarcely canonical, and as an attachment to it, discovered barely by reading a chapter from it in the course of divine service, or making the sentiment of a single verse the subject of a sermon, has been esteemed by Trinitarians an infallible mark of heresy in the person whose presumption urged him to such a deed; I ought not perhaps to charge you so much with negligence, in omitting to attend to a book bearing such internal marks of doubtful authority, and opposing itself with such plain, and positive and absolute assertions, to the sweet and soothing doctrine of salvation by faith without works, the strenuous enforcing of which, in darker ages deserves to be remembered with regret, but now, to be regarded with utmost detestation, to be treated with most avowed abhorrence, as equally corrupt and destructive—but rather to recommend to you, as a piece of salutary exercise for your mind, the perusal of the following admirable chapter, which is the 3d in that epistle.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in *word*, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses mouths, that they may obey

us;

us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

“ Even so the *tongue* is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind; but the *tongue* can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude of God.

“ Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh.

“ Who is a wise man and endued with knowledge among you: let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter *envying*, and *strife* in your hearts, glory not, and lye not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where *envying* and *strife* is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, *gentle* and *easy* to be *intreated*, full of mercy and good fruits, without partiality,

partiality, and without hypocrisy. And the fruit of righteousness is sown in *peace* of them that make peace."

Fully persuaded that a due attention to these and similar passages of scripture will be productive of much advantage to *you*, and in consequence of that to the *whole congregation* who have appointed you the conductor of their worship, I earnestly recommend them to your most serious regard, and subscribe myself, a cordial well-wisher to the success of your public preaching, so far as it is consistent with a right belief in Jesus Christ and his Father.

J. EDWARDS.

I am, however, much gratified with those portions of conduct, which, on the last Sunday evening, you took occasion to deliver, especially as this conclusion may fairly be collected from them, that you are a true lover of Jesus Christ, an ardent well-wisher to his cause, by what influence he is promoted, and are possessed with an earnest desire, that his truth may be established on the ruins of error, and that every thing which exalts itself against him may be utterly destroyed by the brightness of his coming.

It will be really your sentiments, you can have no objection to granting the request, I shall now make, which is, that you will permit me (for I also am a Preacher) the use of your Pulpit some Sunday evening, to explain a little the principles, and vindicate the conduct of those Christians who call themselves Unitarians.

My

LETTER II.

DEAR SIR,

I HAVE been an attendant on your two last Sunday evening's labours. Some expressions you dropped in the former of these, induced me to write you a letter, which (though I cannot certainly say) I presume you have received. I also concluded from one part of your Sermon, you had very much misapprehended the religious views and opinions of those, who are at present, commonly stiled Unitarians.

I am, however, much gratified with those professions of candor, which, on the last Sunday evening you took occasion to deliver; especially as this conclusion may fairly be collected from them, —that you are a true lover of Jesus Christ, an ardent well-wisher to his cause, by what instruments soever promoted, and are possessed with an earnest desire that his truth may be established on the ruins of error, and that every thing which exalts itself against him may be utterly destroyed by the brightness of his coming.

If these be really your sentiments, you can have no objection to granting the request I shall now make you; which is, that you will permit me (for I also am a Preacher) the use of your Pulpit some Sunday evening, to explain a little the principles, and vindicate the conduct of those Christians who call themselves Unitarians.

My

My reasons for making this request are the following :

I. I conceive the principles of this division of Christians to be very much misunderstood, and made out to be what in reality they are not.

II. Because it is a hindrance to the usefulness of any set of men, and particularly of those who are professedly preachers of righteousness, that they should be believed to be dishonest and hypocritical.

III. You, yourself, may possibly have been misled in the judgment you have formed of us, and may therefore have misrepresented us to the people; the least therefore you can do, by way of compensation, for any unmerited odium you may have unadvisedly cast upon us, is, to permit us, in as public a manner as we have been accused, to endeavour to clear ourselves as well as we are able.

IV. We ought to understand before we rebuke, and in order to understand a disputed matter we should be willing to hear both sides.

V. Because the truth is of infinite importance, and its promotion ought to be the supreme object of every good *man*, and more especially of every good *christian*.

You will therefore pardon the liberties which I, an obscure person, and utterly unknown, it may be to you, have, in these letters taken with you. I will put you in mind that Jesus Christ came to bear witness to the truth, and to gather under one head all the children of God that are scattered abroad. To promote the truth therefore as it is in Jesus, ought to be the object of every disciple, and more especially of every preacher of Christ; and not the support of a sect, or the acquisition of fame, or the preservation of popularity. He

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is not fit to be a disciple of Christ who is not able when called upon to forsake all and follow him whithersoever he goeth.

It is the characteristic mark of true disciples of Christ that they love one another, according to the new commandment of their Lord and Master. You and I are both of us disciples of this same Jesus. We are *all* believers in the same gospel, why then should we speak evil of one another, or endeavour to depreciate each other in the esteem of the multitude, when perhaps we are both, we are all—equally sincere?

By this letter I shall try the sincerity of those professions you made in the pulpit last Sunday evening, and discover whether the warm desires of your heart accompanied those solemn petitions you offered to Heaven for the universal success and spread of the truth, (for the Gospel is nothing else but a declaration of the truth.) If you are firmly persuaded that your sentiments are true, you can have no fear that they will be overthrown; if they are false you will wish and pray that they *may* be overthrown.

Every lover of the truth will earnestly desire to come to the light, that his deeds may be manifest whether they be of God. I remain your sincere and affectionate brother in the belief of the genuineness of the Gospel of Christ.

J. EDWARDS.

P. S. You will please to observe, that in requesting the use of your pulpit, for the purpose above expressed, I am not doing as I would not be done unto; should you, at any time, feel an inclination to defend or recommend your peculiar sentiments in the little place I preach in, the pulpit is very much at your service.

LETTER III.

REVEREND SIR,

WAS I not convinced that talking is different from acting, that professions are not always accompanied with a corresponding practice, I might wonder at the silence you have so long maintained. You have been celebrated, Sir, for copiousness of language, for verbosity of phrase; the people have admired that torrent of words you are so capable of uttering, however synonymous in meaning or wide from the purpose.—It is pity that your faculties of this kind should have forsaken you just at the time you most stand in need of them. But depend upon it, Sir, that impudence is a very different thing from true courage, and that a bold confidence of assertion is not, in every instance, the signature of truth.

The unprovoked attack you made upon several respected, and truly respectable characters, in the course of the Lecture you delivered on the evening of that Sunday upon which your New Chapel was first opened, was an outrage, which I judged it wrong to pass over without notice.—You may possibly (I am now explaining the motives of my conduct) recollect, at that time making a great parade of studying the Scriptures, and advancing a great number of what I took to be arguments (such as they were) to prove to the people that you were one of those who best understood the meaning of Scripture yourself, and most faithfully

faithfully explained it to others. But, observing, that, however carefully you might have distilled out the *meaning* of Scripture, you nevertheless had suffered the best portion of its *spirit* to evaporate; I, in my first letter, recommended to your attention several passages of the New Testament, very necessary to be regarded and practised, although of a nature too plain to furnish much food for your *critical abilities*, and possibly, on that account, as well as on account of their subjects being somewhat unfavourable to the display of that species of rhetoric you have thought proper to adopt, have been too much neglected by you, as it would seem in your study, certainly, in the pulpit.

If you have not destroyed that letter, and will take the trouble to re-peruse it, you will find that I took no direct notice of that stedfast valour, that wonderful courage, that consummate wisdom and ability you so publicly manifested in the eyes of your audience, when with a hardness of forehead, and an elegance of language, which would have done honour to the loudest and most clamorous of those who vend their goods in the open air, and sit at the stalls of our markets, you gallantly attacked from a place where custom allowed you liberty of speech in the utmost latitude, and where the laws secured you from the disagreeable interruption of an answer; men whose presence in private would have froze you into silence. I say, I neither in my first nor second letter took any direct notice of this. But so secured, and so supported, do you not think that you appeared very much the hero, very much the minister of the gospel, that you personated to the life the apostolical character and conduct, and gave strong omens

omens of your making, should there ever be necessity, an excellent martyr, when, with all the arts of your accustomed eloquence you assailed persons, some of whom you had long known to be men of excellent character and good desert, whom you knew to be engaged in the same work with yourself, and who instead of having ever given you offence in any shape, had when they occasionally met you, treated you with the manners of gentlemen and christians.—Others of whom you could know but very little (with respect to myself of me you know nothing) was it not decent?—Was it not becoming?—Did it not correspond with the character you sustained, that of a preacher of righteousness? Did it not agree with the character you assumed—that of a judge of others? Did it not accord with your being the disciple of the meek, the candid, the amiable, and benevolent Jesus, to attack with such gross aspersions, with such unfounded insinuations; Men, against whom you knew no evil, but knew the direct contrary—one, if no more, of whom you never knew, never saw, never heard of? Did it not, I say, discover the generosity of a man, to say nothing of the charity of a christian to charge the guiltless? For aught you knew, the worthy and the excellent, with the most detestable crimes of which man can be guilty?

However these things from such a man as I have now found you out to be; that is, a person, who, though he can vapour and talk at random in a pulpit, where he has all the talk to himself, has little to say for himself in any other place, would not have been worth regarding, except with a careless smile, but for the impression it must inevitably make upon the minds of the people

ple, to suffer such things to pass unnoticed, as though they were incontrovertible axioms. I therefore sent you a second letter, requesting the use of your pulpit for one evening, in order to vindicate a little the principles and conduct of Unitarians, and undeceive the people who have hitherto been led astray by your ignorant or (what is far worse) wilfully false representations. But as in that letter I have stated the reasons of my conduct more at large than it is necessary to do here, I shall take my leave of you with a few additional animadversions upon your behaviour.

Had you possessed the spirit of a man, the manners of a gentleman, or the virtues of a christian, immediately upon the reception of my first letter you would have gone round to each of the gentlemen against whom you brought such railing accusations, acknowledged your trespass, and begged their pardon,

Had you, through want of these qualities, remained silent, still, if you had really been so confident in the truth of the doctrines you preach, as you endeavour to persuade the people to believe you are; no fear would have entered into and possessed your mind, that I, who am neither so old nor so big as you are, could have alledged any thing that would have availed for the establishment of opinions, in your imagination so contrary to truth, and operating so directly to the utter subversion of the Gospel, and of every thing contained in the Scriptures of God. You would rather have rejoiced at the opportunity, which a compliance with my request would have afforded you, more effectually to detect the sophistry of our arguments, and set in a more glaring point of view, and impress the public mind more strongly

strongly with the absurdity and falshood of the doctrines which those hold, who, according to your favourite phrase of accusation, do not "preach Christ;" and with firm confidence relying on the positive declaration of the Saviour of the world, that *the gates of hell should never prevail against his church*, you would with joy have given me the much-desired permission to expose to the contempt, or abhorrence of your congregation, at once myself and my doctrines.

In my second letter I hinted to you, that I was glad to find by some expressions you used in your sermon, but more especially in your addresses to Almighty God, that you were in reality possessed of more christian spirit, than you chose at all times to manifest. But ought I, think you, to entertain that opinion of you now? Must I not rather conclude, that you are preaching doctrines of the truth of which you are not satisfied are sensible of having insulted men who never did you any injury, and of calumniating truths you have never examined.

If this be the case, may God give you repentance;—but depend upon it, I shall find some means or other to expose such a man to the people, or at least do my endeavours towards it. Nor shall any thing divert me from the prosecution of this scheme, but your permitting me to vindicate my brethren, myself and my principles in your pulpit, by your asking pardon, either by word of mouth or by letter, of each of the persons against whom you have trespassed, and (unless you can prove to the contrary) owning in the same public manner in which you accused us, that you had no foundation for your accusations. I remain till then the antagonist of your assertions.

J. EDWARDS.

P. S. Though I do not possess that power (which your *conduct* lays claim to) of searching the recesses of the heart, nor feel myself capable of forming any judgement of persons whose actions I never witnessed, whose countenances I never saw, whose characters I never heard, and though I never had any private conversation, or the smallest intercourse with you, I nevertheless conceive myself at full liberty to form my opinion of you, by the rule laid down by our Saviour.—“By their fruits ye shall know them.”

I have been an eye and ear witness of the production, or rather the dispersion of some which I am told are among the ripest and best favoured of your fruits. I have an eye in this to your exhibitions in the pulpit, particularly those curious ones which excited me to send you these epistles.

And the public would think them curiosities as well as myself, were I to describe the savage satisfaction you threw into your countenance, when with such a seeming relish of pleasure, you appeared to anticipate our final doom, on the day of future retribution, unless we preached Christ, that is in plain English unless we preached as you do. Should I point out to their notice the cant of your expressions both in language and manner, and the whining tone of your voice, when you wish to persuade the multitude your heart feels the sentiments you utter. Should I place in its true point of view that ostentatious display of scriptural knowledge, which lest the people should not sufficiently notice, urges you to mention the verse, the chapter, and book of each portion of scripture you quote, before you turn for them in your bible, and prompts you to those frequent

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apologies you make your congregation, to secure their forgiveness for your troubling them with so many quotations, which you would not do did they not force themselves in such crowds upon your memory. Were I to descant upon the low jests you utter in the course of your harangues, upon the low mimickry you use in your gesture and voice, when you descend to the buffoonery of a Mountebank's Merry Andrew, especially if I should offer some arguments to prove that this conduct might without any great breach of charity, be attributed to motives similar to those which actuate the lowest comedians on the most vulgar stage. And finally point out the glaring inconsistency your conduct discovers, when you at one time are pleased to grin and make a mock at those gentlemen who read the scriptures with critical abilities, and in the same sermon with the very same tongue, quote old shreds of Latin, boast of your grammatical knowledge, and pompously correct the translation from the Hebrew and Greek; but as I hope you will be careful to mend in each of these particulars, I will spare you, and will not now any farther insist upon them (unless you should prove incorrigible) lest I should exasperate instead of reforming you.

Perhaps you will hardly believe me, should I profess it to be my desire that these letters, none of which you have had the politeness to answer, may nevertheless be of benefit to you, and this is the more ardently to be wished, on account of that people who look up to you for instruction and example.

You possibly recollect what is related of the excellent and pious Dr. Doddridge, who on the Sunday evening used in private to preach over to himself

the discourses he had delivered in public ; this is a practice well worthy of our imitation. For sometimes, Sir, we get such a dreadful habit of preaching to others, that we entirely forget to preach to ourselves ; like those physicians, who while they are endeavouring to repair the constitutions of their patients, by excess and irregularity ruin their own.

The love of popular applause is a rock on which many of the preaching tribe have split ; let us my friend be very careful lest you and I striking on this rock should make dreadful shipwreck.

Let us be very careful how we suffer spiritual and priestly pride to get possession of our hearts ; lest we find it a demon of harder expulsion than the seven of Mary Magdalene, or all the legion of the miserable Gadarene.

Should you again in any future time discover any thing untrue in our public instructions, or any thing sinful in our private conduct, do not by any means spare us, but withstand us "to the very face." But do not like an old gossip, stand tattling and prating scandal, when you ought to be minding your business, and doing something more worthy of your office, of the time, and the place.

If you are able to disprove our doctrines, or establish your own, do it, but not by casting unmerited odium upon particular men ; not by slander and defamation ; not by the little despicable arts of grinning, and mocking, and mimicry, but do it by fair and manly argument ; do it by the honest interpretation of the scriptures of God.

I am told you have long been in the habit of acting when a similar occasion has been afforded you,

you, in a similar manner, though never before so outrageously. What a pity that men should grow less wise and less virtuous as they grow older!—

You will, however, possibly from this (correspondence I will not call it, but) publication, learn (a lesson worth your inculcating upon your congregation) that a man may venture to do wrong once too often.

I hope the above strictures will have a good effect upon your future behaviour, both in public and private, and with this hope I conclude.

End of the Letters.

NOTES

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outraged. What a pity that men should grow
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you will, however, be the first to
I should like to see you, but I cannot do so
in a letter with you. I am sure you can
begeth (I am a little) to be a little
once too often.
I hope the above will be of some use to
you. I am sure you will find it of use in public
and private, and with this I am done.

16 JUL 27

NOTES

NOTES.

Note (a) The author is sensible that there are persons who, though they believe in the pre-existence of Christ, are, nevertheless stricter Unitarians than Socinus himself.

But these Gentlemen are in no need of foreign assistance; let them stand forth and explain, and defend for themselves, that system of opinions which they believe most consonant with the language of scripture; it is humbly conceived they cannot urge, in excuse, for the silence they have so strictly observed, either want of learning or want of abilities. See Def. 4th.

Note (b) That it is not singular for Unitarians to express themselves with reverence, when they speak of Jesus, is evident from the following extract from an Address to the Inhabitants of Cambridge, by W. FRIEND, Fellow of Jesus College, a man, not only of learning and ability, but of that intrepidity and firmness of mind, which cannot be suspected of bowing to any thing but the majesty of truth.

These are his sentiments:---Having shewn to you, brethren, that Christ and his Apostles worshipped one God, the father of us all, I shall remove a difficulty, which evil men frequently throw in your way, slandering us, as if we degraded our Saviour. Because we worship only one God, they say, that we dishonour Christ. We give Christ all due honour, but we cannot without Blasphemy, make him equal to our Maker. The Scriptures are our guide in this respect also. They teach us, that "Jesus Christ was a man like ourselves, sin only excepted; that he is the beloved Son of God---the holy one, the just, the prince of life, the lord of all---that he is the Lamb of God, that taketh away the sins of the world---that in him and no other is Salvation, for there is no other name under Heaven given among Men, whereby we must be saved---that God hath exalted him, and given him a name, which is above every name, that, at the name of Jesus, every knee should bow, and that every tongue should

should confess that Jesus is Lord to the glory of God the Father---that he is made of God unto us wisdom and righteousness, and sanctification, and redemption--that he is ordained of God to be the Judge of quick and dead."-----In short, we say with St. Paul, " that, when God raised him from the dead, he set him at his own right hand, in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but the world to come, and put all things under his feet, and gave him to be head over all things to the Church, which is his Body, even the fullness of him that filleth all in all."

Thus we give to Christ all glory, honour and power, that the scriptures direct to be given, still believing that " there is one God and Father of all, who is above all, " and through all, and in you all---that there is one God, " and one Mediator, between God and man, the man " Christ Jesus."

We believe farther, that Christ shall return to this earth, shall have dominion over all, putting all enemies under his feet: after which cometh the end, when he shall have delivered up the kingdom to God; even the Father, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.

Of true christians we say that they are the children of God,---heirs of God, and joint heirs with Christ; we are no more strangers and foreigners, but fellow citizens with the saints, and are built upon the foundation of the apostles and prophets, " Jesus Christ himself being the " chief corner stone;" we believe " that eternal life is " the free gift of God, through Jesus Christ our Lord."

But Brethren, if your privileges are great, we know also that we must attend to our conduct, and that " the " kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holy Ghost; that we " are not to live unto ourselves but unto Christ, and " though it doth not appear what we shall be, we are certain that when Christ shall appear, we shall be like " him, for we shall see him as he is."

Thus, Brethren, I have with the utmost plainness spoken to you, on subjects of the greatest importance to a
rational

rational creature. The Bible is the rock on which I stand, and I exhort you to study it with attention, casting off the yoke, that narrow minded priests and ministers would impose upon you. And I cannot conclude this address to you, without repeating my chief positions; that God is one, and that the whole doctrine of the Trinity is a libel on the scriptures, and an insult on the understanding of mankind. See a second Address to the inhabitants of Cambridge and its neighbourhood, exhorting them to turn from the false worship of three Persons, to the worship of the one true God, pages 10, 11, 12.

Both the first and second addresses of this gentleman, are short, and plain, and scriptural, and designed, for the information of those who have had no opportunity of acquainting themselves with the original languages of the scriptures.

Note (c) If for instance, I were to collect my idea of the characters of Dr. Priestley, and Mr. Frend, from the reports which have circulated about them, I should conceive them to be not merely "monsters of unbelief" but monsters of men.

national greatness. The Bible is the rock on which I stand, and I expect you to study it with attention, casting all the yokes that narrow minded priests and ministers would impose upon you. And I cannot conclude this address to you, without repeating my chief positions; that God is one, and that the whole doctrine of the Trinity is a fiction, and that the whole doctrine of the incarnation is a fiction, and that the whole doctrine of the resurrection is a fiction. I am a second Addict to the infidelity of Cambridge and its neighborhood, exhorting them to turn from the worship of three Persons, to the worship of the one true God, pages 12, 13, 14.

13th June 1847

Both the first and second addresses of this gentleman, are short, and plain, and clear, and designed, for the edification of those who have had no opportunity of seeing themselves with the original languages of the scriptures. Note (c.) If for instance, I were to collect my ideas of the characters of Dr. Pritchey, and Mr. Friend, from the reports which have circulated about them, I should conclude them to be not merely "monsters of unbelief," but monsters of evil.